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A

BRIEF VIEW

OF THE

AMERICAN MISSION

IN THE

Bombay Presidency,

FOR THE YEAR

1832.

BOMBAY:

PRINTED AT THE AMERICAN MISSION PRESS

1833.

A

BRIEF VIEW

OF THE

American Mission at Bombay.

THE people of God know assuredly that the work of Evangelizing the world, which has been committed to them, will be accomplished. It is not necessary for the confirmation of their faith in the promises of God, in reference to this subject, that they should be made acquainted with the various steps by which this work is carried on through their instrumentality. It is, however, both pleasing and encouraging for them to see, or even to hear, of what the Lord is doing by them. With the view, therefore, of encouraging the friends and patrons of this Mission in the work in which they are engaged, and of exciting them to still greater efforts, the following sketch of our operations during the past year is cheerfully submitted to them.

The means which have been used by us, during the past year, for extending the kingdom of the Redeemer in this benighted land, are such as have been stated in our previous reports, viz. preaching the Gospel—the translation, printing, and distribution of the Scriptures and tracts, and the establishment and direction of Native Free Schools for children of both sexes, together with Prayer for the influences of the Holy Spirit.

Taylor Mar. 1, 1917 $.75 (D)

As the Mission in this Presidency now occupies two stations, whose operations are necessarily distinct, the account of each will be given separately so far as practicable.

BOMBAY,

Rev. C. STONE, *Missionary*—Mrs. Stone.
" W. RAMSEY, " Mrs. Ramsey.
Miss. C. Farrar, *(Superintendent of Female Schools.)*

The Gospel has been regularly preached during the past year. We have three services regularly in the Chapel on the Sabbath. The first is held at 9 o'clock in the morning, at which time a regular discourse is delivered. The number of those who attend varies from 60 to 120; those who are in one way or other connected with the Mission are required to attend; but others who are not connected with us in any way and over whom we have no control, often come. These last, however, seldom wait to hear a whole discourse. Few are yet to be found among the natives, who are disposed to suspend their usual labours on the Sabbath to attend at the house of God and hear from His servants the message of love.

The second service is in the afternoon at $3\frac{1}{2}$ o'clock, and is designed for the teachers and scholars in connection with our Schools in Bombay. On these occasions the boys are examined as to their knowledge of the Catechism, Commandments, and other Scripture lessons, which have been previously assigned them. The teachers are at the same time assembled by themselves for reading the Scriptures and instruction. After which an address to the teachers and children col-

lectively, and others who may be present is made, and the meeting is closed with prayer.

The third service is conducted in the English language, and designed for those in connection with us who understand English, and other Europeans who may attend. The attendance on this service and attention is such as to encourage us to continue it. The united prayer meeting, on the first Monday in each month, is regularly observed by us.

On the afternoon of Tuesdays we have a meeting in the Chapel for the benefit of the teachers of our schools. A few of the girls from the first classes in the schools attend this meeting, and strangers are occasionally present. The exercises are conducted on the plan of a Bible class.

In addition to those, a daily service is held at the Chapel at 9 o'clock in the morning, consisting of the reading and expounding of the Scriptures, and prayer, for the benefit of the workmen in the Printing Department and others who may attend. We are happy to state that the number of natives of different castes, who call at the Chapel for books and religious discussions, is increasing —not only of those who reside in Bombay, but of those from various parts of the country, who visit Bombay for traffic or religious observances.

A meeting has been kept up during the year in Mazagaum, for the benefit of the Europeans and others who understand the English language in that village. The attendance at this meeting is also small.

Street preaching, has also been attended to. We are in the habit of going out daily among the people to converse with those who may be disposed to listen to the word of God when brought to their doors, but who are not willing to seek after it, where it is statedly preached. On these occasions the Missionary goes out and commences a conversation with one or two, and soon others collect around him. He cannot deliver a regular and systematic discourse upon any one topic, nor is it desirable to do so. The subject of his discourse varies according to the character, and dispositions of those with whom he may converse, and assumes the didactic, argumentative, and not unfrequently the polemic, form. During the short space of half an hour he may have a hundred hearers or more, and at no one time, perhaps, more than 20 or 30. Notwithstanding this continual shifting of his hearers the good seed is sown among them, and although the most of it may "be trodden down and devoured by the fowls of the air," still we indulge the hope that some of it will spring up and bear fruit to the glory of God. On these occasions we have a good opportunity for an extensive distribution of tracts and portions of the Scriptures among the people, as we not unfrequently meet with those who have come to Bombay from distant places. We are careful to give only to those who can read, and who, we suppose, will be disposed to read them. The demand for tracts, and especially for the Scriptures is, we think, on the increase, and it will be greater in proportion to the increasing number of readers

TOURS AND DISTRIBUTION OF TRACTS.

Fully convinced of the importance of spreading as wide as possible among the people the knowledge of the truth, several short tours have been performed, by the members of this branch of the Mission during the past year. In January last the villages of T,hull, Allebag, Revadunda, Rohay, Ashtamee, Parlee, Nagoatney, and the island of Caranja, were visited by two of our number. Besides examining the schools in connection with the Mission in the villages, they had the happiness of preaching the Gospel to many people whom they found in the bazars, streets, and school rooms. They also distributed about 3,000 portions of tracts and Scriptures before their return. A few schools, not under the care of the Mission, and which are taught by Brahmans, were supplied at their request with tracts and portions of the Gospels, to be read in the schools. They found all classes of the people willing and eager to receive the tracts except the Musalmans. With these they had frequent conversations. They invariably conversed temperately and reasonably until the way of salvation through Christ, the Son of God, was spoken of; and then immediately exclaiming "Blasphemy! Blasphemy! God has no Son"—they went away in a rage. Truly the offence of the cross of Christ has not yet ceased—the name of Christ is now an offence to many, but must be the glory of all nations.

The boys in the first and second classes in the schools, generally read well, and many of them

have a tolerably correct knowledge of the history of Christ, of His doctrines and precepts, and of the Scripture account of the creation of the world. In the Parlee school a youth about 19 years of age, who, although blind from his infancy, repeated all the Catechism, and a portion of the Gospel of John. We cannot but hope and pray that while it has pleased the Lord to close the eyes of this youth on the beauties of creation, He will graciously open the eyes of his understanding to behold the riches of His grace in Christ Jesus, and sanctify his soul through that truth he is daily treasuring up in his memory.

In the month of December, another tour was performed by one of our number. The same villages were visited, and about 1,200 portions of the Scriptures and tracts were distributed. The demand for tracts in this instance was greater than he could supply. Applications were made in several places for schools. The people pleaded their poverty and the number of children with them as an argument for establishing schools among them. It was judged proper, however, not to establish any more Schools until we shall have sufficient strength to give them a more thorough supervision.

During this tour many appeared to feel the force of Divine truth. One instance is worthy of notice. In going to the village of Agraum the Missionary was met by an individual who solicited a tract saying, "I can read." He requested a copy of the New Testament. As the Missionary had none with him he was told

to call in the evening at the teacher's house in Revadunda. In the evening he came, and was furnished with portions of the Scriptures and such tracts as were judged suitable. During the conversation which was held with him, he confessed that he had from his childhood worshipped idols until he heard the word of God preached in one of the Schools, two years ago, and had received tracts concerning the Christian religion. From that time he ceased to worship idols, having thrown his own away. The Parable of the barren fig-tree was explained to him, and while he heard, he wept. The next morning he called again and more conversation was had with him. He said he had read one of the tracts to his Parents, but they were not disposed to attend to the truths it contained—for his part, however, he was determined, he said, never to go back to the worship of idols. He acknowledges that Jesus Christ is the Saviour of sinners and seems to be fully convinced of the folly and sinfulness of Hindooism, but restrained by fear from publicly renouncing the religion of his ancestors and embracing the religion of Christ. During the same month another member of the Mission visited the village of Panwell, examined the school under the care of the Mission in that place,—preached the Gospel and distributed books to the people at the School house and in the bazar. Our schools on the continent have been visited twice during the year by the members of the Mission, besides the monthly visitation of the Superintendent of these schools, who is an interesting and intelligent Jew.

Our visits on the continent have been well received by the people generally; and especially in the villages where we have schools established, the desire for books is rapidly increasing, and a preparation of mind to read them with profit and to attend on the preaching of the Gospel to advantage, was manifest. We may hope that the schools will have no small share of influence in increasing, as they have had in producing, this state of things. Many families are now blessed with the reading of the Scriptures and tracts, in consequence of these Schools, which otherwise would not have been the case. The most part of these schools are taught by Jews who do not permit heathenish rites to be practiced in them. We were careful in our tours to call upon the Heads of Government, and to supply them with the word of God and copies of the different tracts in our possession.

The number of tracts and portions of Scripture distributed by us during the year will amount to more than 6,500, besides 250 bound copies of the New Testament.

SCHOOLS.

In connection with this branch of the Mission we have at present 17 Schools in Bombay, of which 12 are exclusively for Females; and 11 on the Continent.

The children in the 1st and 2d classes in all the schools read the Scriptures and other printed books. Many of them read fluently and understandingly. They are also required to repeat the ten Commandments and a Catechism containing

a summary of Scripture history and doctrines. Their knowledge of Divine truth is increasing, but there are none of them, concerning whom we can indulge the hope that they have passed from death unto life. We do hope that the knowledge which they acquire concerning the way of salvation will not be lost, and that our schools will become, in the hand of God, instruments of great good.

Our Female Schools are assuming a more encouraging appearance. The difficulty now in establishing and keeping them up arises, not from the opposition of the children or their Parents to the subject, but from the indifference manifested by them and from the unfaithfulness of the teachers, who are either heathen or Jews. Several of the girls in connection with the schools are employed a part of the time in sewing, knitting, and in fine needle work. Specimens of their work have been exhibited which clearly show that Hindoo girls are capable of a high degree of improvement in this branch of work. Formerly, the little girls required a small reward to induce them to learn to work, but now they begin to think it a favour to be taught, so that they request permission to come to the ladies of the Mission for that purpose—many of the girls who live at a distance from the Mission Houses are taught in the schools. Through the kindness of the European Officers of the Regiments of Native Soldiers in Bombay, three schools have been established in the Regiments for the instruction of the female children of the Soldiers. A commo-

dious Bungalow has also been erected by them for the accomodation of the children of the 6th Regiment, and suitable School rooms furnished for the others. These Schools are yet small, but increasing. A change is evidently going on in the minds of the Natives of Bombay in reference to their female children; and we indulge the hope that the time is not far distant, when education will be as common among the native females as among the men. A public examination of the Girls' school was held in the Chapel on the 29th November. In reference to this examination and as furnishing a specimen of Native observation and opinion, we insert the following curious notice of it, which first appeared in the *Bombay Hurkaru* and *Wurtuman,* published in the Goojurattee language, and edited by a respectable Parsee,—a translation of which into the English and Marathee languages, appeared in the *Durpun,* a Native Newspaper, from which we copy it.

There was an examination of the Native Girls' Schools at the Missionary Chapel, on Thursday, the 29th ultimo, at which other engagements prevented us from being present. We subjoin an account of the examination, translated from the Bombay Hurkaru and Wurtuman. "Last Thursday there was an examination, at the American Mission Chapel in Bhendi Bazar of the Schools for Hindoo female Children. Many European Ladies and Gentlemen were present, and we also attended. At 11 o'clock the Children, were examined in Mahratta, which they read fluently. They answered questions promptly, and read a translation of the Christian Catechism [sung a Christian hymn] in a tone of pleasure seldom exceeded even by English Children. When the examination in reading was concluded, the girls' needlework, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination, these appeared equal to work of the same description performed in England. There were childrens' woollen stockings finer than those made in England. The Ladies present praised the children, and also the Lady who had instructed them.

"The children having learnt so much during the short period of six months, [fine work] every one present felt convinced that they would soon learn many other useful acquirements Had these children not been taught the useful arts they know, they could only, like their Mothers and Grand mothers, have earned 6 pice, after toiling all day in the fields, exposed to the scorching heat of the sun; but through the charity of those who have subscribed for the support of this Institution, these children are rendered capable of earning, with ease, and seated on their chairs, at least from 12 to 18 pice a day. O Parsees! found a charitable Institution, where boys and girls may receive instruction. We entertain no doubt that unless you do this, the children of Purwarrees [low cast] will hereafter be held in ten times more respect than your own. We forgot to mention above, that the hand writing of the children at the school, was so neat as almost to pass for Lithography."

TRANSLATION OF THE SCRIPTURES.

In this Department Mr. Graves is the only member of our Mission who has been particularly engaged. While at the Neilgherry Hills the preceding year for the benefit of his health, he translated several of the books of the Old Testament into Murathee, which, after his return from the Hills in Oct. 1831, to his departure for America in August last, he was assidously engaged in revising for the Press as his health and other duties permitted. In order to preserve his translation as free as possible from Provincialisms, and to use only such words and phrases as are of general usage throughout the Muratha Country, he removed to Ahmednuggur in the Deccan, to avail himself of the opinion of Pundits in that region. He has left his translation of Exodus with the Committee of Translation of the Bombay Bible Society, and which will soon be printed. He has also left, by request, his translation of the Psalms with a Gentleman at Poona.

The failure of Mr. G's. health prevented his revising his translations of the other books before his departure. He has taken them with him, in hopes of reviewing them as his health may admit during his absence. Should he not, in the Providence of God, be permitted to return, his translations will be available to the Mission.

PRINTING DEPARTMENT.

During the past year the Mission have printed editions of the following Nos. of their books in *Murathee*, viz.

		No. Copies.	Size.	whole No of pages.
No. 11.	Scripture Catechism, 5th ed. *revised*,	3000	12mo	72,000
No. 16.	True worship of God, 2d ,, ,,	2500	,,	70,000
No. 18.	Prayers and Hymns, 3d ,, ,,	3000	,,	156,000
No. 19.	Summary of the Holy Scriptures,..	2500	8vo.	210,000
No. 20.	Nature of Prayer, with Prayers and Hymns for Schools, 1st edition.....	600	12mo.	19,200
No. 7.	Glad Tidings, 4th edition.....	3000	..	72,000
No. 1.	First Book for Schools, 6th ed. *revised*,	3000	..	72,000
For the Bombay Auxilliary Bible Society.				
	Matthew's Gospel, Lithographed,..	1000	4to.	675,000
,,	Bombay Tract Society, 10 different Tracts amounting to, ...22,000		8vo.	800,000
,,	Bombay Church Missionary Society, Tract,	1000	4to.	24,000
In *English*.—For Societies and Individuals—				
	Reports of Rel. Societies, Sermons, and other Religious pamphlets, ...	12,000	8vo.	530,000
Other Miscellaneous works amounting to.				141,700

There is now in the Press an edition of the Gospel by Matthew for the Bombay Auxiliary Bible Society, 8,000 copies.—The Mission Tract No. 8. Scripture Doctrines, 2,500 copies, and a few other books.

MISSION CHURCH.

During the year only one person, a Hindoo woman, named Gunga, has been baptized and received into the Church. She was a regular attendant on the means of grace for many months previous to her baptism. As soon as she publicly

professed faith in Christ, she became an outcaste, and all her friends forsook her. She was immediately taken into one of the families of the Mission, where she has by her own industry supported herself; and by her correct deportment and attention to the duties of religion, she still continues to give evidence of a change of heart and growth in grace. Dajeeba has been removed to Ahmednuggur. The other members of the Church continue to walk orderly. The whole number of members now in connection with this station, including the Mission families, is 16. [See Appendix No. 2.]

A Temperance Society has been formed in the Mission upon the principle of *entire abstinence* from Ardent Spirits, except when used medicinally. Eleven men in the Printing Office, viz. three Indoo Britains, one Portuguese, three Parsees, and four Hindoos, are also Members of the Society. [See Appendix No. 3.]

AHMEDNUGGUR STATION.

Rev. H. READ, *Missionary*, Mrs. Read.
Rev. G. W. BOGGS, „ „ Boggs.
Babujee, and Dajeeba, *Assistants*.

The death of Mr. Hervey in May, and the removal of Mr. Graves by sickness in July, left Mr. Read alone at this station, until the arrival of Mr. Boggs and wife, on the 29th of December.

Concerning this station Mr. Read writes:—

The several Departments of Missionary labour with us may be seen under the following parti-

culars; viz. Preaching the Gospel, the distribution of books, tours, converts, Poor Asylum, and Schools.

PREACHING.

This has been regarded as the province of labour to which all others should be made subservient.

We have had daily three services in Murathee, and on the Sabbath three. Two of these services may properly be denominated preaching the word, and the third reading the Scriptures, conversation and prayer with those who are members of our Church.

Our first exercise is in our verandah at nine o'clock in the morning. The usual attendance is from 30 to 40, consisting of our converts, of those in our service, the inmates of the Poor-house, and such others as may be disposed to attend. More or less of the villagers are frequently present. This service usually continues about an hour. A few verses of Scripture, are read, explained and enforced, the services are then closed with prayer. At five o'clock in the evening, we have another similar service in a small building, which has recently been erected for this purpose in a public part of the town, near our bungalow.

Before the erection of this building we were in the habit of going into some public part of the town and addressing the people by the way side. But from several instances of indignity and abuse offered us at those times by the Brahmans, who now fully understand that the truth of God is destined to undermine and destroy the craft by which

they obtained their livelihood, it was judged best at present to have a place of our own so situtated as to be conspicuous to the concourse of people, who are passing and repassing at the close of the day, and so constructed as to accommodate both those who are willing to *sit* and hear the Gospel, and those who will only *stand* at a distance and hear without seeming to hear. Both of these objects are gained. The number of hearers usually varies from 50 to a 100, including Hindoos, Musalmans, and Christians. This building is so near the Poor Asylum as to afford the inmates the opportunity of attending—twenty or thirty of these are generally present. This gives us a permanent assembly, should none of "the by-way hearers" turn aside to listen. A daily exercise at a stated place has the peculiar advantage of affording to all, who may be disposed to come and see what these strange things mean, an opportunity of knowing *where* the word of God is preached. And another advantage it posseses in a time of angry excitement is, that we are on our own ground and can make our own rules both for speakers and hearers. Thus we escape the annoyance and abuse which we might otherwise receive from a promiscuous assembly in the bazar. This exercise is conducted in a similar way to the one in the morning, except that it is frequently more colloquial, and sometimes more controversial.

We have a daily Murathee service at half past

seven in the evening. This is our family worship, at which our domestics and the members of the Church attend. A chapter is read in the New Testament. Each one who is able reads a few verses, and Babajee, Dajeeba, and myself pray alternately. An hour is then spent in conversation on the chapter read, or some other portion of Scripture. I sometimes relate some story from the Old Testament, read a chapter in one of the Prophets, or give them the character of some of the Old Testament saints as of Jacob, or David, or Elijah. This interests them much, as they have not yet the privilege of reading but a small portion of the Old Testament in their own tongue. (The book of Genesis being the only part of the Old Testament which is printed in Murathee.) Our first service on the Sabbath, at seven o'clock in the morning, is of a catechetical nature, and designed for our schools. Besides the scholars, who are required to attend, some of the parents of the Children and others are present. The children are seated around the side of the room, each teacher with his school. I stand in the centre and begin to converse on some subject relating to Christianity. As I proceed I continually ask the Children such questions as they may be able to answer from the books in the schools. For example, if speaking of the absurdity of idolatry, I ask what God has said respecting the worship of idols. Some one then repeats the second Commandment. If speaking of the Saviour Christ, I ask who he

is? How salvation can be obtained by him, &c. &c. The exercise closes by the girls repeating a hymn, and the boys a prayer, and an extempore prayer by myself, or Babajee if he be present. Our second and third services are at ten in the morning and four in the evening. We commence with prayer, read a portion of Scripture, discourse for three quarters of an hour and close with prayer. Sometimes Babajee and myself speak alternately as occasion may require, at other times one of us conducts the whole service, and sometimes I only occasionally suggest topics as he proceeds.

English preaching.—During the first part of the year, we had two religious services in English on Sabbath evenings. One amongst the European Soldiers, and the other with a few Christian friends at our Bungalow. Since the death of Mr. Hervey the first has been discontinued, and the second only occasionally supported since the departure of Mr. Graves. But the Wednesday evening meeting and the monthly Prayer meeting have been regularly observed through the year. It may here be interesting to notice, that Babajee has observed the monthly prayer meeting at the same hour in his own house, with the Native members of the Church.

DISTRIBUTION OF BOOKS.

During the last year we have distributed in and about Ahmednuggur some thousands of religious books and portions of Scripture. All

classes of Hindoos have sought for them, and we believe they have been generally read and understood. The Brahmans have apparently fears of the consequences of them. To the Musalmans we have given Hindoostanee books as we have had opportunity. The demand has not been great. There are here many deluded followers of the false Prophet. This was formerly the capital of the Muhammedan power in the Deccan. They are generally very haughty, bigoted, and not inclined to hear or examine. The demand for Goojurattee books has been still less. There is a considerable number of Goojurattee people in Nuggur. They are principally engaged in traffic, and seem to inquire for nothing more than how they shall accumulate treasures for the present life.

TOURS.

Though Nuggur contains 40,000 or 50,000 inhabitants, and may be supposed to demand the whole time of more labourers than we have had, still we have considered that the numerous villages in the vicinity had a claim to a portion of our time and labour. Within a circumference of twenty miles from Nuggur as a centre, there are not less than fifty villages.

Babajee and myself have within a few months made four short tours of six or eight days each. We visited twenty nine villages within thirty miles of Nuggur. We have also made one tour of a hundred miles in which we visited twenty two villages. Most of these lie to the Southward from Nuggur,

and chiefly belong to Sindia or Holkur. With the exception of one or two, none of these fifty one villages had been previously visited by a Missionary. In all these places we preached to many Christ and him crucified. The people, as is usual when the Gospel is new to them, listened attentively. We distributed a large number of books, and trust that the good seed has not been sown in vain. At Chamarugonda we met withta rebuff from the native Government, which at first seemed to presage evil, but which turned out, as we trust, to the furtherance of the Gospel. After our first audience before the people, the Government issued an order forbidding the people to hear us, and threatening to fine each person a rupee and a quarter for every book he should receive. This prevented our labours the first day. In the *night* several came for books. The next day the order of government was openly violated by the people, and all classes came to hear the Gospel and receive books. I have no where had the privilege of preaching to such large assemblies as we had here during the remainder of our stay. Nor have I known books sought for with more eagerness. I gave away all I could spare, and still could not supply the demand. At four o'clock on the second day the Subbedar, (chief magistrate,) apparently vexed that his mandates had not been regarded by the people, came in person to order me to leave the town. To him and his retinue, and to the immense crowd of people which the occasion of his visit drew together I preached the words of eternal life.

Chamrugonda lies 40miles south of Nuggur and contains, I should judge, 25000 inhabitants.

CONVERTS.

Our Church consits at present of eight members, four of whom are Hindoos.* Babajee, the brahman who was baptized in Bombay more than a year since, has, during the past year, been actively engaged in Missionary labour, studying the Scriptures, and writing on theological subjects. I cannot too highly speak of him, as a helper, a friend, and a devoted servant of God. He has, especially since I have been left alone, been intrusted with nearly all the secular concerns of the Mission, and has proved himself strictly honest. This is a fiery ordeal for a native to go through. The proficiency he has made in a knowledge of the word of God—in aptness to reduce it to practice, and to apply it in giving instructions to the people, is greatly to be admired. But the greatest proficiency he has made, is, we think, in spirituality of views and holiness of life. His prayers for his poor deluded countrymen and for the missionaries who are labouring for their emancipation from idolatry, are scarcely more fervent, than they are for the prosperity of the cause of Christ in America, Europe, and Africa.

Awdee his wife, was baptized in July. For some months we had some anxiety respecting her. But by watchfulness and instruction, and the prudent management and exemplary conduct of her husband, she gradually became more spiritual in her views and more interested for her own soul, and for the prosperity of the Mission. She has

* See Appendix No. 3.

learned to read and sew since she has been in connexion with us. An instance occured last month, when Babajee and myself were absent on a Tour, and Mrs. Read absent on account of ill health, which deserves to be mentioned. She was left in charge of the Poor house,our schools,and the other affairs of the Mission. We were not a little gratified to hear on our return, that she had conducted all things properly, and that she had felt it her duty, in the absence of her husband, to read the Scriptures daily morning and evening, and to keep up family worship with the converts and such of the poor Asylum as are in the habit of attending with us. On the Sabbath at the usual hours of worship, she voluntarily called the people together, in her own house, read and explained the word of God to them as she was able, and prayed. We have pleasing evidence that she is growing in grace and in the knowledge of our Lord and Saviour.

On the 18th November last, I baptized three Hindoos of the Mhar caste. They were inmates of the poor Asylum had heard the Gospel daily for six months, and gave pleasing evidence of a change of heart. The first who applied for baptism is a man about 30 years old. He is lame and infirm. The second is more than 50 years old. When he first came under our notice he was unable to walk in consequence of a weakness in his limbs; and was compelled to go upon his hands and feet. He became very anxious to hear the Gospel. One morning, as he has since

told us, resolving in the strength of God that he would go to the place of worship, he took his staff and calling upon the name of Jesus endeavoured to walk.—He reached the place, and has not failed, I believe, to be present every day since. The third is a lad about 18 years of age, rather intelligent, is now learning to read and we hope will in time be a helper in our work.

Every Thursday in the afternoon we have a meeting for the converts, candidates for baptism, and inquirers. At our last meeting there were thirteen present who have asked to be baptized, and five or six others who profess to be inquirers. Of those who requested baptism one is of the Purbhoo caste, seven of the Muratha, four are Mhars, and one is a Musalman. The one of the Phurbhoo caste is the aged mother of Dajeeba. For sometime after the conversion of her son, she was much opposed to Christianity, and frequently expressed her determination to die in the religion of her ancestors. Her opposition gradually ceased, and about five months ago she gave away the last idol she had to a member of the Mission in Bombay. At times she appeared to be the subject of serious impressions, but nothing of a decided character took place until her removal with her son to Ahmednuggur in the month of December last. Since that time she has openly renounced caste, and now is desirous to be baptized. On being asked why she had so suddenly changed her mind on coming to Ahmednuggur, she replied, "The truth of God's

word has shined into my heart, and I have turned."

ASYLUM.

This Institution was established last May, and consigned to my superintendence by the benevolent gentlemen of this station by whose liberality it is supported. The whole number, who have been supported at the Asylum, is sixty one. Fourteen have recovered from their infimities and have been discharged. Three have been dismissed for bad conduct, and eight have died. There are now thirty six in the Institution. Most of those who were able to walk, have voluntarily attended the morning and evening service at our Bungalow and on the Sabbath. We regard this as a very important field of labour, and one which God has deigned to bless. A general spirit of inquiry has been awakened among the inmates, and not less than 16 are making the interesting inquiry, "What shall we do to be saved?"*

SCHOOLS.

Owing to two reasons our schools are not numerous. There are already, I am told, 25 Schools in the town supported by the Natives, and many of them to some extent use our books. Besides, we do not think that sufficient advantage would accrue to warrant us to take many of these schools (as we undoubtedly might do) under our superintendence. They would still be taught by heathen teachers whose interest it is to do away all the salutary influence of our books and

* Four of whom have since been baptized.

our instruction. I do not feel at liberty to appropriate Missionary money to the support of a greater number of schools than I can daily and most vigilantly superintend. The preaching of the word *must* and will be kept prominent by every preacher who understands his commission. Of course no Missionary can superintend many schools in such a way that he can in any sense call them Christian Schools. I have one boys' school which is visited every day, and generally twice a day. The first class read the Testament, and nearly all in the school repeat the ten Commandments, the Catechism, and several prayers and hymns.

Our efforts have been mostly expended on girls' schools. Mrs. Read has, with much difficulty and in the face of continued opposition and prejudice, succeeded in keeping up two schools since the first of last April. She has at present three. They are all small, but some have made very pleasing progress. A few begin to read the Testament, and nearly all repeat the Ten Commandments, the Catechism, Prayers, Hymns, &c. The girls' schools are supported by the generous benevolence of the ladies residing at this station.

The dealings of God towards this infant Mission hitherto, have been mysterious to us—mysterious in cutting down our lamented Hervey, removing another most valuable labourer by ill health, and leaving the most unworthy at this remote station alone. But confident I am, that, in this our extremity, God has been pleased to bless

us with Spiritual blessings. The spirit of inquiry which has been excited has not been excited by the wisdom and power of man. Of this I am confident, and feel disposed humbly and thankfuly to acknowledge. To God be all the praise.

Ahmednuggur, Jan. 10th, 1833. H. Read.

CONCLUSION.

Since the commencement of the year we have been called to mourn under the chastening hand of our Heavenly Father. On the 13th of May, after a short illness of twelve hours, our Brother and fellow labourer, the Rev. Wm. Hervey, was taken from us. We mourn, but not as those who have no hope. He sleeps in Jesus. "Blessed are the dead who die in the Lord." Mr. Hervey removed to Ahmednuggur in the month of December, 1831, as mentioned in our last report. He had commenced his labours among the people, and had just begun to be useful in making known the Gospel of Christ to the perishing Heathen when he was called from his labours on earth. He found support and comfort in that Saviour he endeavoured to make known to others, and died in the full hope of a glorious immortality beyond the grave.

The health of Mr. Graves, which for years past had been feeble, began to decline more rapidly during the hot months of March, April and May. The hope was indulged that by a change of air in India, he might still be enabled to remain and carry on the work of translating the Scriptures, in which he was engaged, and for which he was

so well qualified. But in this we were disappointed, as the united opinion of all the Medical Gentlemen who were consulted in reference to his case, was, that the only hope of prolonging his life would be to revisit his native climate. In compliance with their advice and that of the Mission, Mr. and Mrs. Graves, sailed on the 16th of August last, in the Ship, Jesse, for Liverpool, intending to proceed from thence to America. They took with them the orphan child of Mr. Hervey.

Mr. Allen also, with the consent of the Board, and approbation of the Mission, sailed for America with his child in the Ship, Black Warrior, on the 7th of December.

In the month of January last the infant child of Mr. and Mrs. Ramsey was removed from this vale of tears after an illness of four days.

Within the last two years no less than eight members have been removed from this Mission. These things are for the trial of our faith. God has done it, and we feel it is right: "Shall not the Judge of all the earth do right?"

In the midst of our bereavements we were cheered by the arrival of the Rev. Mr. and Mrs. Boggs, on the 14th of September, after a voyage of 108 days. In December, they proceeded to Ahmednuggur to re-enforce that station.

In reviewing the year which is past, while we have abundant reason to mourn that we have done no more for the salvation of men, and that so few have believed on the Lord Jesus Christ through our instrumentality, still we are cal-

led upon to praise the Lord for all his goodness to us, and that we are still permitted to live and labour for his glory. The providences of God towards this Mission seem mysterious, but we trust that He, who sees the end from the beginning, will enable us to rejoice in all his dispensations, and to labour in hope, knowing that in due time we shall reap if we faint not.

We desire to express our gratitude to God for inclining the hearts of his people still to aid and pray for this Mission; and our prayer is, that many may be inclined to give, not only their support and their prayers, but also themselves, to aid in reclaiming the thousands in India from their idolatry, superstition and sin, to the service of the Lord. We would also record our sense of obligation and gratitude to the Medical Gentlemen who have, with so much sympathy and kind attention, watched around our bed of sickness. And while we thank our friends and Patrons for their support and prayers, we pray that they may increase in every good word and work—and not cease until Zion shall arise and shine, and the glory of the Lord be risen upon her.

SCHEDULE OF THE NATIVE FREE SCHOOLS.

BOYS.

Places.	Teachers' Caste.	Classes. 1st.	2d.	3d	4th	Total.	Girls.	Jews.	Brahmans	Purbhoos and Marathas.	Muhammedans.	Christians.	Whence supported.
T,hull,	Jew	11	12	23	36	82	10	8	..	72	2	..	Gilmanton, (N. H.)
Allebag,	Do.	20	12	20	42	94	10	9	..	78	7	..	Pittsfield, (Mass.)
Do. Heb S.	Do.	11	11	3	20	45	6	27	..	18	..	..	Boston Jews' Soc.
Nagaum,	Do.	29	16	29	35	109	10	10	..	99	..	..	Salem, (Mass.)
Revadanda,	Do.	30	26	36	62	154	6	35	5	110	3	1	Andover, (Mass.)
Agraum,	Do.	10	14	16	20	60	6	4	..	50	6	..	
Rohay,	Do.	31	10	16	42	99	..	6	3	85	5	..	Danvers, (Mass.)
Parlee,	Brahman	8	9	23	42	82	..	3	19	60	..	..	
Nagoatna,	Do.	36	23	23	32	114	..	2	36	76	..	..	Savannah, (Geo.)
Pane,	Jew	3	6	11	30	50	..	4	..	37	9	..	
Panwell,	Do.	17	7	23	32	79	6	22	..	51	8	..	Portland, (Mass.)
Wurlee,	Brahman	8	10	10	10	38	..	..	8	30	..	..	
Bombay, No. 1,	Tailor	10	12	13	16	52	..	..	8	47	2	..	
.... .. 2,	Weaver	34	10	15	18	77	..	..	..	66	2	1	Charleston, (S. C.)
.... .. 3,	Brahman	22	8	31	31	92	..	2	..	90	..	..	
.... .. 4,	Do.	11	7	12	24	54	4	..	4	46	4	..	Greenfield, (Mass.)
.... .. 5,	Purbhoo	10	6	7	22	45	5	..	..	40	5	..	Middletown, (Con.)
.... .. 6,	Maratha	26	6	12	15	59	Mhars	10		39	10	..	Wethersfield, (Con.)

FEMALES.

Situation.	Teachers' Caste.	No. of Readers.	No. of Scholars.	Brahmans	Purbhoos.	Goldsmiths.	Marathas.	Mhars.	Jews.	Muhammedans.	Christians.	Whence supported.
Kamattapoor,	Brahman	12	33	..	..	..	33	..	..	..	..	Philadelphia, (Pa.)
Ditto	Do.	8	26	..	..	..	26	..	..	..	..	Ditto ditto.
Mandavie,	Do.	15	28	..	..	..	18	..	8	..	2	Blandford, (Mass.)
6th Regt. N. I. Lines,	Do.	12	31	..	..	..	28	..	2	1	..	Utica, (N. Y.)
Marine Lines,	Warnee	10	38	..	..	..	9	28	..	..	1	
4th Regt. N. I. Lines,	Jew	..	25	..	..	..	8	14	3	..	..	
Sonapoor,	Brahman	12	22	..	..	..	22	3	..	..	..	
Kumbhartukee,	Do.	12	18	4	..	..	14	..	..	..	..	
Kundewadee,	Do.	12	23	..	..	4	19	..	..	..	..	Society for Promoting Christian Knowledge.
Chundunwadee,	Do.	6	28	6	3	..	19	..	..	..	..	
Wittulwadee,	Do.	8	30	..	5	15	10	..	..	..	..	
Byculla,	Do.	8	18	..	..	..	18	..	..	..	..	

SUMMARY.

Total number of Girls,	383
.... Christians,	5
.... Jews,	153
.... Brahmans,	96
.... Purbhoo & Marathas,	1336
.... Goldsmiths,	22
.... Muhammedans,	56
.... Mhars,	52

The following extract from our System of School Regulations, will show the attainments and studies of each Class in the boys' Schools, as given in the preceding Schedule.

First Class.—Each scholar for admission into this Class, shall be able to read correctly and fluently printed books, and to have read, at least, one of the Gospels—to have committed to memory the Catechism and Ten Commandments—the Tables of Weights and Measures and the most useful of the numerical tables, and be able to perform the four fundamental rules of Arithmetic.

Second Class.—For admission into this Class, each scholar shall have read the selection of Scripture passages—have committed half of the Catechism—the Ten Commandments—and the Multiplication Table; shall be able to tell the different letters of which all the combinations are composed, and shall have written the first six pages of the Spelling lessons.

Third Class.—For admission into this Class, each scholar shall have written all the simple and compound letters—and the figures to 100—and shall have committed the Lord's Prayer.

STUDIES.

Of the First Class.—They shall read Genesis, the New Testement, and such other books as may be introduced by the Mission from time to time,—shall study the Elements of Astronomy and Geography, and the rules in Hutton's Arithmetic through the fractions; and shall commit such portions of Scripture and other lessons, as the Mission may deem expedient.

The studies of the inferior classes, shall be those required for admission to the next superior class.

APPENDIX No. I.

Names of Missionaries, their Wives, &c., who have been, or are connected with the Bombay Mission.

NAMES.	When connected with the Board.	When ordained.	Departure from America.	Arrival at Bombay.	REMARKS.
Rev. G. Hall, ...	1811	Feb. 6. 1811 at Salem	Feb. 1812. Philadelpia.	Feb. 13. 1813.	1826 March 26th Died of the Cholera at Doordeepoor. Æ. 41
Rev. S. Nott,.....	1811	,,	,,	,,	1816 Sep. 7th. Returned to America unwell.
Mrs. R. Nott.....			,,	,,	
Rev. S. Newell, ...	1811	Feb. 6. 1812 at Salem.	Feb 12. 1812 Salem.	March 7. 1814	1821 May 30th. Died of the Cholera. Æ. 37.
Mrs. H. Newell,....			,,	,,	1812 Nov. 30, Died at the Isle of France. Æ. 19.
Rev. H. Bardwell,..	1814	June 21, 1815 Newburyport.	Oct. 23 1815 Newburyport.	Nov. 21 1816	1821 Jan. 21st. Returned to America in ill health.
Mrs. R.T. Bardwell,				,,	1816. Dec. 10th Married to the Rev. G. Hall
Miss. M. Lewis,...		(of Pembrokshire	Wales.)		1825 July 3d. Sailed for America.
Rev. J. Nichols,....	1816	Sept. 3. 1817 Salem.	Oct. 5. 1817 Boston.	Feb, 25, 1818.	1824 Dec. 9th. Died of a fever.
Mrs. E. Nichols,..			,,	,,	1826 Oct. Married the Rev. Mr Knight of the Church Mission, Jaffna.
Rev, A. Graves,....	1816	Sept. 3. 1817	,,	,,	1832, Oct. 14th. Sailed for America in ill
Mrs. M. Graves,...		Salem.	,,	,,	health.
Miss P. Thurston,..			,,	,,	1819, Married to Rev. S. Newell.—1824, Married to Mr. J. Garrett. —1831, Oct. 29th, Returned to America.
Mr. James Garrett,	1820		April 6, 1820 Boston.	May 9, 1821	1831, Died July 16th, Æ 34.
Rev. E, Frost, ...	1823	Sept. 25, 1823 Salem.	Sept. 27, 1823 Boston.	June 28, 1824	1825, Oct. 13th died of comsumption.
Mrs. C. E. Frost,..			,,	,,	1826. Married to Rev. H. Woodward, Jaffna.
Rev. D. O. Allen,..	1827	May 21, 1827 Westminster, Ms.	June 6, 1827 Boston.	Nov. 27, 1828	1838. December 7th, Sailed for America.
Mrs. M. W. Allen,			,,	,,	1831. Feb. 5th, Died Æ 30.
Rev. C. Stone, ...	1825	May 10, 1826 Springfield Ms	June 5, 1827 Boston.	Dec. 29, 1828	Bombay.
Mrs. A. F. Stone,..				,,	
Miss. C Farrar, ..			,,	,,	Do.
Rev. W. Hervey,..	1829	Sept. 24, 1829 Boston.	Aug. 2, 1830 Boston.	Mar. 7, 1831	1832. May 13, Died of the Cholera, at Ahmednuggur, Æ 34.
Mrs. E. S. Hervey,			,,	,,	1831, May 3, died at Bombay, Æ 33.
Rev. H. Read, ...	1829	Sept. 24, 1829	,,	,,	Ahmednuggur.
Mrs. C. H. Read,..			,,	,,	
Rev. W. Ramsey,..	1831	Oct. 11, 1827	,,	,,	Bombay.
Mrs. M.W. Ramsey			,,	,,	
Rev. G. W. Boggs,	1832		May 28, 1832 Salem.	Sept. 14, 1832 ,,	Ahmednuggur.
Mrs. I.E.W. Boggs,					

CHILDREN OF MISSIONARIES.

Born.	*Died*
1812 Harriett A. Newell,	1812
Not known Nott,	
Not known Nott,	
1816 Horatio F. Bardwell,	1817
1817 Lucy R. Bardwell,	819
1818 Elizabeth Hall,	18 9
1819 Daniel Nichols,	1822
1819 Allen L. Graves,	1820
1819 H. F. Bardwell,	
1819 E. E. M. Hall,	1821
1820 Allen Graves,	1820
1820 Mary Graves,	1820
1820 Elizabeth Nichols,	1822
1819 H. A. Newell,	
1821 Graves, (a daughter)	18 1

Born.	*Died.*
1821 Gordon M. Hall,	1825
1823 Mary H. Garrett,	1825
1823 Nathan D. G. Hall,	
1823 Henry J. Nichols,	Not known
1824 Frost, (a daughter.)	1824
1827 Samuel J. Garrett,	1827
1827 Anna L. Graves,	1829
1827 Elizabeth W. Stone,	
1829 Allen, (a daughter)	1829
1829 Attossa F. Stone,	
1829 Samuel J. Garrett,	
1831 Myron W. Allen	
831 John W. Ramsey,	1832
831 W. S. Hervey,	
1832 Mary Elizabeth Ramsey.	

CHILDREN OF THE MEMBERS OF THE CHURCH.

1822 Mary Coward,	1831 David Coward, ...1831
1824 Richard Coward,	183 Susan Coward,
1826 Amelia Coward, ...1826	1827 Godhawree Moroba,
1828 James Coward,	1831 Bheemee Moroba, ...1832

APPENDIX No. II.

NAMES OF THE MEMBERS OF THE CHURCH.

NAMES.	Caste.	Admission.	Remarks.
Kaderyar Wallus Khan, ..	Musalman.	1819. Sept. 25,	1830. February 26, left Bombay for Hydrabad.
Manoel Antonio de Melloo,	R. C.	1825. Nov. 6,	1827. January 4th, was excommunicated.
Ooma Govind,	Hindoo	1827. April 29,	1828. October 26th, was excommunicated.
John Suhr, (European,)		,, Sept. 29,	1829. July 4. Died.
John Christian, Ditto,		,, Oct. 3,	1829. July 7, Died.
John Baker, (of New England.)		1828. Oct 5,	1829. May 14, left Bombay for America, and died at Sea.
John Coward,	R. C.	.. .. ..	Asst. Supt. Miss. Press.
R. Randall, (European,)		1829. April 5,	Preceptor.
F. Randall, Ditto,		.. .. ..	
Mary Ann Blowers, Ditto,		.. .. ..	[Yard.
W. Shepherd, Ditto,		1830. Sept. 3,	Overseer of Maz. Dock
Susan Coward,	R. C.	.. .. ..	
Mrs. Hussey,	Malay	.. .. ..	
Dajeeba,	Purbhoo,	1830. Dec 5,	Asst. Miss. at Ahmed.
Moroba,	Muratha	1831. March 6,	Emp'd in Printing Office.
Babajee Rugonath,	Brahman	.. Nov. 20,	Asst. Miss. at Ahmed.
Ghopee,	Mhar,	.. .. ..	
Gunga,	Mhar,	1832. Feb.	
Awudee,	Brahman	1832. July 17,	
Parwuttee,	Purbhoo	.. Nov. 18,	
Herabae,	Muratha	.. .. ..	
Minabae,	....	.. .. ..	
Gopal,	Mhar.	1833 Feb. 10,	At Ahmednuggur.
Kashiba,	....	.. .. ..	
Kundoo,	....	.. .. ..	
Bhekya,	....	.. .. ..	

APPENDIX No. III.

TEMPERANCE.

We, whose names are hereunto annexed believing that the use of Ardent Spirits, as a drink, is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be done away;—do therefore agree that we will not use it, except as a medicine, or traffic in it; and that we will not provide it as an entertainment, or for persons in our employment; and that in all suitable ways, we will discountenance the use of it in the community.

We also agree to abstain from the use of all other intoxicating Drugs; as Opium, Tobacco, &c. believing that they are not only useless, but injurious, except when used as medicines.

SUBSCRIPTIONS AND DONATIONS 1832.

	Rs.	q.	rs.
Captain J. Molesworth, ...	100	..	..
J. Farish, Esq.	100	..	..
Rev. J. Clow, ...	30	..	..
Mrs. Clow, (for Female Schools)	20	..	..
Mrs. Colonel Hunt, ...	50	..	..
Mrs. Jeffreys, (avails of articles received from Mrs. Tate, for Female Schools)	100	..	..
A Friend to Native Female Education, ...	100	..	..
R. T. Webb, Esq.	50	..	..
J. Vaupell, Esq.	35	..	..
E. B. Mills, Esq.	400	..	..
Do.	400	..	..
Do.	400	..	..
R. Cathcart, Esq.	50	..	..
T. Robson, Esq.	30	..	..
Mrs. Robson, (for Female Schools)	10	2	..
E. H. Townsend, Esq	25	..	..
Do.	50	..	..
A. Graham, Esq.	25	..	..
Rev. J. Wilson, (for the expense of tours)	15	..	..
Rev. J. Mitchell, (Ditto)	10	..	..
1st Bombay European Regiment, Deesa, by Corporal R. Shaman, ...	21	..	27
Society for Promoting Christian Knowledge, for the support of six Native Female Schools, by the Rev. T. Carr, ...	1112	3	..